

Biographical Notices of Rev Barthol^m Wesley

Beal's Fathers of the
Wesley Family

1839

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BIOGRAPHICAL NOTICES

OF THE

REV. BARTHOLOMEW WESTLEY,

RECTOR OF CHARMOUTH AND CATHERSTON, DORSET, 1645—1662;

AND OF THE

REV. JOHN WESTLEY, M.A.

HIS SON.

VICAR OF WINTERBOURNE-WHITCHURCH, IN THE SAME COUNTY, 1658—1662:

THE FORMER, THE GREAT-GRANDFATHER; THE LATTER, THE
GRANDFATHER OF THE LATE

REV. JOHN AND CHARLES WESLEY.

BY WILLIAM BEAL.

“He whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual nature.”

SOUTHEY.

LONDON:

JOHN MASON, 66, PATERNOSTER ROW;
WARD AND CO. PATERNOSTER ROW; AND F. CALDER, 199, OXFORD-STREET.

MDCCCXXXIX.

* * * By the proof sheets, the Writer sees that his attempts to condense these Notices to the limits allowed in a Magazine, have led to much of stiffness, and it may be to some obscurity. These pages are now too extended for the purpose for which they were written, except in an abridged form; yet in this way, if thought worthy of notice, to the use of the Wesleyan Book Committee, they are first, most respectfully dedicated. From some little trouble these facts have cost him, meagre as they are, very likely they are of more value in the Writer's opinion, than they will be in the estimate of his readers. Fragments of this kind, which refer to Clergymen who lived two hundred years since, are not the most easily found, and with historical candour combined. But of this trifle, the Writer only craves permission to add: if the Reader should be disappointed by the pamphlet, it is hoped, that he will not be aggrieved by the price.

Chelsea, 1st May, 1839.

BIOGRAPHICAL NOTICES,

&c. &c.

“ KNOWN unto God are all his works, from the beginning of the world.” What we are accustomed to term nature, providence, and grace, are but the development of these known purposes, and the manifestation of God. As these declare unto us “invisible things,” must it not be equally the duty and the privilege of men to behold the Divine Being therein. Creation, is the declaration of God ; the disclosure of those plans, which previously existed in His infinitely wise and benevolent mind ; for “in his book they were written, when as yet there was none of them,” and these in material substances, constitute an important part of that temple in which the Creator ever lives, acts, and should be adored. Men who thus regard visible things, will not contemplate merely so much brute matter, and variously combined substances only ; but forms, by and in which, are brought to the senses and mind, the previously existing patterns and plans, wherein the “back parts” of God are disclosed.

“ He who made of one blood all nations of men to dwell on the face of the earth, hath determined the times before appointed, and the bounds of their habitation.” These “appointments and bounds,” imply both plan and design ; or what we are accustomed to term providence. This important word ideally stands for pre-vision or foresight, and pro-vision or supply. In the special endowments of men, and their disposal as to time, place, and circumstances, for the work appointed them to do ; is not the development of plan very apparent. Especially in connexion with the purpose of God in Christ and the Christian Church ; “Which is his body, the fulness and the manifestation of him, who filleth all in all.”

From Eden to Calvary. From the period when it was said “Go ye into all the world and preach the Gospel to every creature,” to this hour ; Christianity has been, and is, the great work and manifestation of God, and especially of his only begotten Son ; “My Father worketh hitherto, and I work.” The agents employed have been created and formed by him. They have greatly differed as to distinguishing quali-

fications ; but have all contributed in the way of heaven to the same end. As mighty operations, though unnoticed in one season, prepare the earth for the flowers and fruits of the next, so good men comparatively unheeded and forgotten, have been chosen instruments in the hand of God to prepare his way. Isaac was one of these, yet but little is written of him, when compared with other patriarchs; though there is much in his character that is worthy of remembrance. No sacred page bids us remember the *prophecies* of Job, but “ye have heard of the *patience* of Job,” is a sentence that should never be forgotten. He suffered and was commended, not for himself only, but as an example to the Church in all ages, that in him the Lord may ever be seen and magnified, “as pitiful and of tender mercy.”

In the agents by which Christianity was successfully made known, and has been continued in the world, amidst the “counsel” and efforts of men; who as a ‘pernicious and pestilent superstition,’ resolved to scout the Gospel from the earth; Divine providence is strikingly apparent. In the estimation of the world, they were “base, weak, and as such despised;” but they brought to nought things that were. Not in the way that the servants of another system prevailed, who said, “believe or die;” but rather, with the command to obey, was connected, ‘believe and die;’ and in the triumphs of the cross, the prime agent is the more discernible. In the immediate successors of the Apostles, were vessels of honour prepared and meet for the Master’s use, whether they are contemplated as ministers, or as apologists. Such also were the witnesses clothed in sackcloth, who prophesied when the gold had become dim, and the most fine gold was changed. To the same end, and by the same providence, the wrath, purposes, and inventions of men were made to praise God:—The Crusades for example, and the fall of Constantinople; these events led to the dispersion of valuable knowledge in Western Europe:—The rise also of the Florentine School in the house of Medici, and the great change in letters to which this led:—The invention at this moment, of printing, and the rapid multiplication of books:—The building of St. Peter’s:—The work of Tetzel:—All, led the way to Luther, Melancthon, and the Reformation; by which as from death, the Church arose in her might.

The honoured names of the most conspicuous actors in this important event, have been deservedly handed down to posterity, and long may they be remembered by men. But there were others equally worthy, who labored, suffered and prepared the way for their more distinguished successors, of whom but little is recorded and known. How scanty for example, are the memorials which have been transmitted to us, of that Deacon, who, A.D. 660, on his return from Mahometan captivity, was hospitably received at Mananalis, in the north of Syria, by Constantine, another Christian in suffering. In the morning when about to depart, the only way in which the Deacon could reward his kind host was, by the gift of a copy of the Holy Scriptures. This became to Constantine, an invaluable gift, and precious seed. He searched the Scriptures, and they became the power of God to his salvation. The blessing he had found, he began to make known to his

neighbours, and with great effect. As the Epistles of Paul were highly valued by this good man, and affectionately commended to his hearers; Constantine and his followers were speedily known by the term Paulicians. Their enemies reported them to be Manichees, but Gibbon, though not their friend, declares, that "the Paulicians sincerely condemned the memory and opinions of the Manichæan sect." Mosheim states the same fact. They were severely persecuted, yet they grew and rapidly extended. From Asia Minor and the east of Europe, they were driven towards the west, and were known as Cathari, a word akin to our Puritans. Still driven by intolerance, their representatives fled to the glens near the Alps, and were proscribed on one side of those mountains as Vallenses or Waldenses, and on the other as Albigenses. From thence they were hunted to the caverns of the Alps, &c. where, as if wolves and not men, they were the jest of their enemies as Turlupins. Still regarded and pursued as reptiles who should be trodden under foot, they fled wherever they could find a refuge. In France their designation was Tisserands from their employ, and the poor men of Lyons. Among these persecuted fugitives, and remnants of early Churches, under different names, whom Bossuet acknowledges as "the Theological, if not the natural descendants of the Paulicians of Armenia," the Protestants of those ages, the flock and Church of Christ was permanently found. It would be no difficult task, to attempt to connect the gift of one solitary copy of God's word, by a suffering deacon to Constantine; with the light that dawned on Wickliffe, Huss and Luther; and which led to the reformation. Yet the deacon and the Paulicians are but little known; and where known, generally it has been, but to be dishonoured.

Luther, and his noble associates, stand before us in growing repute. Yet how few have heard of John de Wesalia, and John Wesselus (if the latter is not the former name Latinized) of Groningen; who was once known and honoured, as the "forerunner of Luther." Wesselus was born A.D. 1419, travelled in the east, became Doctor in Divinity, suffered for the "truth," and died 1489. In his day, Wesselus was so celebrated, as to be known as the "Light of the World;" but that which the most distinguished him, was his preparation by his works and sufferings, of the way for Luther. By this great man some of the works of Wesselus were edited, and he greatly commended him for his learning and worth. By this kindness of Luther, principally if not only, the name of Wesselus has been preserved from perishing; yet assuredly the Church owes that man very much, and should cherish his memory, who could be truly spoken of, as the forerunner of the great Saxon reformer. One other fact in reference to Wesselus may be noticed. At the elevation of Sixtus the IV. to the Papal throne, he bade Wesselus ask at his hands some gift. He modestly expressed his wish and prayer, that the pontificate might be to its possessor a great personal and public good. That said Sixtus, is my care; ask something for yourself. Then, holy father, replied Wesselus, my request is that from your library you would grant me a copy of the Scriptures. That said the Pope you shall have; but foolish man, why dont you ask a bishoprick, or something of that sort? The answer was, because I do not

want such things. Like the late John Wesley he was, 'homo unius libri,' 'a man of one book.'

The Reformation, though attended with mighty changes, did not accomplish all that might have been expected, nor long maintain its vigor. It wanted, the Eclectic Review says, "the vital spirit of self propagation," became too much secularized, and in strifes and internal contentions, wasted those energies which should have been turned against the kingdom of darkness. Thus fettered and in toils, the work of the Reformers first became stationary, and next rapidly hastened to death. With all their faults, we are greatly indebted to the Puritans and the noble band of Nonconformists, for the preservation of the leading doctrines of the Reformation in Britain. But the children of these men, renounced the faith, and departed from the spirit of their Fathers. What is known as Methodism,—(a term by which the religion of Nonconformist ministers was also known; Mr. Sandercock of Tavistock, in his notice of Richard Saunders, M.A., who was ejected from Kentisbeer, Devon; and who died at Tiverton, reports that he was one of those who were at that time called *New Methodists*) this, has during the last century effected a great change in Britain, the direct and indirect operations of which are mighty in our churches; and from us and America, to the most distant parts of the earth. This "second reformation" has placed the name of the late Rev. John Wesley, very prominently before the world. "The Centenary of Wesleyan Methodism," by our respected President, directs more especially the Wesleyan body to those names and labours, in which they should ever glorify God. But there were other Wesleys, in whom also God should be honored; less distinguished, yet not to be forgotten. By the world they were dishonored, but as men of learning and worth; as Christian Ministers, distinguished by piety; the most exemplary patience, and resignation in circumstances of great suffering: they are worthy of lasting remembrance. In one sentence,—Wesleys, from whom the founders of Wesleyan Methodism have descended; whose name and memory "God and good men" have not suffered, nor will suffer to perish. The writer is favored by being called to put some fragments of the elder Wesleys, which he has carefully gleaned, together; that of these good men, a permanent record may be found in the Wesleyan Magazine.

The Wesleys, it is stated by Dr. Clarke, believed their progenitors came from Saxony. Whether the Wesalia, and Wesselus of Groningen, will give any countenance to this opinion, is a question freely left to the judgment of the reader. That the etymon of the family name, is found in the Saxon language, has more of certainty. *Leigh*, *Legh*, *Lea*, and *Ley*; have their common origin, in the Saxon *Leag*; which implies "the extensive unploughed field," "the untilled pasture;" where

"—— the lowing herds, wind slowly o'er the *lea*."

This, when the property of Ecclesiastics, was known as Bishops,' or

Abbotts,' Leigh. When found in an elevated situation, High-Leigh is the designation. If the direction was West, when compared with some other place; then Westleigh, Westlea, or Westley is the name. In the rural history of our country, places of these, or similar names may frequently be found; especially in the West of England, the residence of the Westleys.

One branch of the family is reported to have settled in Ireland. The wish of an Irish gentleman of this name, to adopt the late Charles Wesley, gives some countenance to the opinion. When disappointed, he chose Richard Colley of Dublin, who became the first Earl of Morington, and grandfather to the Marquis Wellesley, and the Duke of Wellington. Wood, the Oxford historian and antiquary, in his notice of the Wesleys of Ireland; gives the name "Wellesley or Wesley." "Walter Wellesley, commonly called Wesley, was a Canon regular of the order of St. Austin. He was chosen Prior of these Canons, and Master of the Rolls. In 1531, he became Bishop of Kildarc. He died 1539, and was buried in the Monastery of Conal." As far as Wood's authority goes, it would appear that the name had passed from Wellesley to Wesley. There is some reason to think that a similar change has taken place in the family name of persons, who once lived near Wells. (The Aquæ of the Romans, Welles, or Wells; from springs or baths.) Wells-Leigh, near Wells, gave its name to a family, once of distinction. In the days of our third Henry, William de Welleslegh held lands there. Philip de Welleslegh, in the third Edward's reign; and Walrond de Welleslegh, when the sixth Henry sat on the British Throne. It is worthy of notice, that Welleslegh, as a family name, is not recently found in that neighbourhood. Apparently it has passed to Westley. At least the latter name is connected with monuments, public charities, &c. in Wells, and its neighbourhood; and from thence through Somerset to Dorset. If in Ireland, Wellesley did pass to Wesley, it would be no strange circumstance if a similar change should have taken place in England. *Legh*, and *Ley*, the Saxon etymon are common to the both; the change, if it has occurred, is found in Welles, (an old plural form) Wells, West, and Wes; the prefixes.*

By the history of Dorset it is found, that persons of the name of Westleigh, Westeley, and Westley, had long resided in that county. Among the nuns, once found at Shaftesbury, is the name of Isabel Westleigh. In 1435, John Westeley, a Prebendary, was Vicar of Sturminster-Newton. John Westley was Rector of Langton-Matavers, 1481. The Borough-records of Weymouth state, that in 1655, Jasper, the son of Ephraim Westley, Gent. resided in that town. In the list of Bailiffs for Bridport, in 1691, James Westley is found. And the index of the Gentleman's Magazine seems to point to members of the same family in more modern times. The name of the last mentioned,

* Wood's *Athenæ Oxs.* by Bliss, V. 2, pp. 159; 750. Collinson's *History of Somerset*, V. III, p. 405.

from the Rector of Langton-Matravers, to that of the Rector of Charmouth, is to a letter the same.*

Dorset was the undoubted residence of Bartholomew Westley, the Rector of Charmouth; and of John Westley, his Son, the Vicar of Winterbourne-Whitchurch. The former, the great-grandfather; the latter, the grandfather of the late John and Charles Wesley. Official documents, and contemporaneous history attest, that Westley was the family name. Bartholomew Westley was born about the year 1600. No record is known, by which inquiries as to his parents, the place of his birth, or the circumstances of his early life, can be met. But his being sent to one of the Universities, and educated there, may be taken as some proof, that his parents valued learning, and were able to give their son the best means for acquiring this treasure. Dr. Calamy states, that while at the University, he applied himself to the study of physic, as well as Divinity; a fact, which is indirectly confirmed by Jennings, who, in his *Miraculum Basilicon*, says, that, in 1664, he practised physic at Charmouth. Bartholomew Westley appears to have been a studious, diligent young man; who, in addition to his appointed and direct work, acquired other knowledge, which, in after life, greatly rewarded the labours of his youth. Young men who are favoured with such educational means, should highly prize their advantages; and, by the proper use of precious, invaluable, but swift flying opportunity, not only honour themselves, but also their parents and friends. They know not in what times and circumstances they may be placed; nor of what importance some required attainment, or branch of science, may be to them. By his knowledge of medicine, Bartholomew Westley supported himself and family, in those dark days, when he and they were cast on the world.†

In the most trying period of most perilous times, from 1640 to 1650, Bartholomew Westley was called, as a Christian minister, to public life. It has been long reported, that he held the living of Allington, in Dorsetshire, and that from this he was ejected. Allington, or Arlington, was a chapelry; a then little village, a short distance from the western extremity of Bridport; but now an increased population has caused it to be united with that town. More likely John Eaton, the minister of Bridport, from 1650, to the restoration, supplied the chapel at Allington, as he is said, by Hutchins, to have received £30 annually from that village. The mistake as to Bartholomew Westley, and Allington, arose from a report made to Dr. Calamy, and which he thus gives:—"I have been informed that Mr. Bartholomew Westley was ejected from Arlington, and Mr. Burd from Charmouth." In the first edition of the Nonconformists' Memorial, the editor copied this statement, but placed an asterisk before it, as an indication of doubtfulness. In the second edition of the last-mentioned work, the error

* Hutchins' History of Dorset, 2nd Ed. V. IV, p. 185, V. I, pp. 340, 393, 495. V. III, p. 36.

† Hist. Dorset, Vol. I. pp. 524, 117. Dr. Calamy's Continuation, Ed. 1727, Vol. I. p. 429. *Miraculum Basilicon*, by Abraham Jennings. Gent. Mag. Vol. LV. p. 427.

is corrected. Yet by some biographers of the Wesleys, who quoted from the first edition, the mistake has been long continued. Very likely something was reported to Dr. Calamy, that referred to Mr. Westley and Allington. Did he reside, or close his days there? But as to his ejection, it should have been that this was from Catherston, and that he was there succeeded by Mr. Bird.*

Names, places, and dates, are important matters in history. To those who value accuracy, it will be matter of satisfaction to find, that copies of official documents yet remain, by which we are led with certainty to the rectories and home of Bartholomew Westley. In 1649, Whitelock, Keeble, and Lisle, were appointed Lords Commissioners of the Great Seal. In the same year they were ordered to inquire into the yearly value of all ecclesiastical livings, to which any cure of souls was annexed; to certify to the Court of Chancery the names of the incumbents who supplied the cure, and their respective salaries. Happily, returns to this commission have been preserved, and by these documents, as well as by other quotations, given below, the family name, and the village where Bartholomew Westley resided, are reported to us with certainty. The following are copies of these documents:—

“ CATHERSTON.

“ Bartholomew Westley’s glebe, five acres, worth £3 10s.; his small tithes, £10.; in all, £13 10s.”

“ CHARMOUTH.

“ Bartholomew Westley, the present possessor, by sequestration. The house and four acres of glebe are worth, per annum, £4.; the tithes of the parish, £18. They desire that Catherston may continue annexed, as it was by order of the Committee of the county.”

These returns were made, 1650. Charmouth and Catherston are villages in the south western extremity of Dorsetshire; they join each other, and are about two miles distant from Lyme. The inquisitive traveller may easily distinguish Catherston by its fir trees, on an eminence to the right, as he descends to Charmouth from Bridport.†

The rector of these parishes appears to have been greatly esteemed,

* Nonconformist’s Memorial, Ed. 1. Vol. I. p. 442. Ed. 2. Vol. II. p. 115.

† Hist. Dorset, Vol. I. p. 429.

One Westley, the parson of Charmouth. *Miraculum Basilicon*, Ed. 1664.

Westley, the Puritan minister of that place. Boscobel. Diary, p. 65.

Westley, then minister of Charmouth. Ib. Ed. 1681. p. 145.

The minister of the place, one Westley. Elenchus, by Dr. G. Bates, Ed. 1685. p. 143.

Charmouth. Mr. Westley, senior. Baxter’s Life and Times. Ed. 1713. Vol. II. p. 280.

Charmouth. Mr. Westley, senior, that is, Mr. Bartholomew Westley. Dr. Calamy, Con. Vol. I. p. 429.

as a pious, kind, and prudent man. The times had exacted from him, in common with others, whether Episcopalian, or Presbyterian, oaths and pledges of fidelity to the existing Government. That he held these appeals to heaven as sacred, is sufficiently attested by his afterwards becoming a Nonconformist. There is no evidence that he was ever a bitter political partizan; had he been, few persons had equal opportunity for signalizing themselves in this way; he appears to have cherished a better state of mind, and this in days when moderation was but little known. That he was a devout man, a Christian in his family, one who prayed to and held communion with God, testimony may be gleaned from many witnesses, and which is not the less valuable for having been given in derision, and by enemies. On the morning of the 23d of September, 1651, Henry Hull, hostler at the inn at Charmouth, and who had belonged to Captain Massey's "piquet," then at Lyme, went in haste to the house of Mr. Westley, to report as to a principal person of the village, that certain suspicious strangers had just left the inn. He was engaged in family-worship, and would not by such reports be disturbed; or, in the words of the writers of the age, "his morning exercise" — "long-winded prayer" — "at his morning prayers" — "whom he found engaged in family-worship." It is true, when his morning-worship was concluded, he then listened to the report of Hull. This information being so directly and publicly conveyed to him, and Bates says, that, on the very day preceding, a "proclamation," dated Westminster, September 10, 1651, had been published at Lyme, wherein it was declared, that whoever afforded "aid or concealment" to certain parties, should be considered as "partakers and abettors," and that death should be the punishment. The Rector made inquiries at the inn, and though he knew not who those strangers were, yet if he communicated what had been thus told him to the nearest magistrate; he could not with safety do less. But as to the harsh statement of Wood on this incident—Westby, the "foolish Presbyterian minister" of Carte. The solemn fast-day, the then public service, the degrading designation of the "weaver-preacher, who had been a soldier" of Clarendon. The king, it is said, "was among the audience," and what took place after his departure would be reported to him. But in the narration of Charles himself to Pepys, whose "account" is now before the writer, not one word in reference to all this, and the decoration, is found. Hughes, the general admirer of Clarendon in his late republication of "Boscobel," states this part of the history to be a "tissue of blunders and inaccuracies." The Quarterly Review, No. 124, speaks of these as "lapses of memory," and thus accounts for them:—"A considerable portion of Clarendon's history was written under the afflictions of age, infirmity, and exile—without notes to assist, or documents to correct the frailty natural to even the best memories. Lister declares Clarendon's work to be "but an *apology*" for one party. Ed. Rev. No. 139. The fact is, in the days of those writers, he that could the most caricature, expose to ridicule, and, in many cases, malign, an outcast Nonconformist minister, was supposed to do the State the greatest service.*

* See last given references; and Pepys' "Account," &c. Ed. 1766. pp. 48, 49.

It is said above, that Bartholomew Westley held Charmouth as a sequestered living. Circumstances, very different in their nature, led to the sequestration of many of the Episcopal clergy; such as the "Solemn League and Covenant"—the "Negative Oath"—petitions from parishes against ministers as "scandalous;" and, in some cases, as it is, with as much of candour as truth, stated by Dr. Vaughan, persons were expelled because they had truly conscientious scruples, and to make room for others more conformable to the new standard of orthodoxy; the latter deserve a place among the confessors of the seventeenth century, no less than the Puritans. But the petitions presented and referred to a committee of which John White, "a grave lawyer," and Member for Southwark, was chairman; and the work termed "The First Century of scandalous, &c. priests," furnished other reasons for the sequestration of many incumbents. Yet mercy was "mingled with judgment;" they were not cast on the world without any means of support; one-fifth part value of their livings was allowed them; and none, except by direct and continued acts of hostility to the Government, were left in a state of entire destitution. And, in the work just referred to, John White directly states, that those only who were examined and approved by the Assembly of Divines, or their deputies, were allowed to succeed the sequestered clergy.*

Bartholomew Westley was no doubt thus examined, approved, and appointed: but immediately on the return of the Second Charles, he was ejected from Charmouth as an "intruder." His successor, Timothy Hallett, is found in possession of the Rectory, March 4th, 1662. In the declaration from Breda, the king had promised that no man should be disquieted, or called in question for differences of opinion on religion. "We do declare a liberty to tender consciences." And the ministers of the day confidently relied on his word. But the same act of the Convention parliament restored not only the king, but also the laws, both civil and ecclesiastical to the state in which they were at the commencement of the war. Clarendon withdrew the question of Church controversies from the parliament, and the sequestered clergy were restored to their former livings. Baxter states, that within three months of the restoration, many hundred worthy ministers were displaced and cast out of their charges, because they were, no matter for what cause, in sequestration. That there were two periods when ministers were ejected, at the commencement of the Second Charles' reign, is a fact which is not always distinctly noted, in the history of these times. The first was at the speedy, if not immediate restoration of the ejected clergy, or the driving away of those in possession as intruders; the second was, by the act of uniformity, in August 1662. How, and at what periods, these causes affected Bartholomew Westley, the following extracts from ecclesiastical records will give information.

* Dr. Vaughan's Stuart Dyn. Vol. II. p. 157. John White's Century, &c. 1643.

“CHARMOUTH.

“*Rectors.*—Samuel Norrington, 1599; he was sequestered 1640. Bartholomew Wesley, intruder; he was ejected after the restoration. Timothy Hallett, 4th March, 1662.”

“CATHERSTON.

“*Rectors.* Laurence Orchard. Bartholomew Westley. Benjamin Bird. 14th October, 1662.*

Bartholomew Westley, from the 24th of August, 1662, when ejected from Catherston, was with his family cast on the world, or rather on the merciful providence of God. It is matter of sincere but unavailing regret, that the publication of certain adorned works on one side, and perhaps conformity and dislike to everything puritanical on another; should have prevented the world from knowing more of the good Rector of Charmouth. But from what is preserved, how much of excellency does his character declare! As a young man, he worthily and honourably employed his time at the University, in the acquisition of that knowledge which led to usefulness and profit. As a Christian parent and head of a family, more than one fact proclaims that he walked before his house with a perfect heart; in the acknowledgment and daily worship of God, from which the world was not permitted to divert him, and in the Christian education he gave to the only child of whom any memorial has descended to posterity: In the latter relation, he had his reward, in the happiness of an obedient, well educated, and useful son, whom we hasten to notice, and in whom we may contemplate the excellence of the father. As a minister, Dr. Calamy reports that he was distinguished by a peculiar plainness of speech, and was not what the world terms popular. This may, or may not have been proof of his fidelity and worth. While some seek “enticing words of man’s wisdom,” others as studiously avoid them, that the faith of professing Christians may not stand in the wisdom of men, but in the power of God: howbeit, in the estimation of the perfect, such speak wisdom. The British Critic, in his notice of certain works, of a luminary that but lately rather glared, than shone in the Metropolis, says, “It *may* not be a preacher’s fault that he is popular; but it *will* be his fault if he long continue so. What go these motley multitudes to hear? The Gospel? If the Gospel were preached in Christian simplicity and truth, they would not be there. They come not to be taught, but to be tickled; they come not to purify their hearts, but to pamper their imaginations; to gratify an idle, selfish, and unholy appetite for high seasoned rhapsody. And what they seek they find.” As a friend and physician, Mr. Westley appears to have been greatly esteemed by his people. Dr. Calamy states that as a medical friend, he was often consulted while a beneficed clergyman; but after his ejection, though he preached as he had opportunity; yet he had much more employment as

* Baxter’s Life and Times, Vol. II. Pref. pp. 5—17. Vol. I. pp. 141. Neal’s Hist. Puritans, by Toulmin. Ed. 1837. Vol. III. p. 66. Dr. Vaughan, Vol. II. p. 298. Hist. Dorset, Vol. I. p. 524.

a physician than as a minister. The blamelessness of his character, in every respect, amidst the most trying and dangerous circumstances, is fully attested by the place of his abode, as long as he could remain there after his ejection. This was at Charmouth, among his own people, where he was best known, and his character justly appreciated. No act in either his private or public life, led him to withdraw from the village where he had lived; and to put himself out of the way of scrutiny or examination. We find that his worthy son was imprisoned as early as 1661; but no one found occasion to incarcerate the father. This, to all unprejudiced persons, will be a sufficient reply to embellishments in certain old and re-published tracts, the writers of which worshipped the rising sun. The fact of Bartholomew Westley's continued residence at Charmouth, is attested by Abraham Jennings, no friend to the Nonconformists, in his *Miraculum Basilicon*, published 1664. He refers to the late Rector, and adds, "This Westley of Charmouth, is since a Nonconformist, and lives by the practice of physic in the same place;" but from Charmouth, and his accustomed means of support, Mr. Westley must have been driven the next year, by the five-mile act, as this village is not two miles from Lyme, an incorporated town. Most of the Nonconforming clergy remained in the midst of the people who had constituted their charge, and gave so much of a religious character to their frequent intercourse with them, as in some measure to supply the place of their former services as preachers. By this means, also, much of that pecuniary support, of which their ejection was expected to deprive them, continued to be received, and their influence through the country was not lessened by their appearing among their followers, in the light of sufferers, on the score of integrity and religion. To deprive both ministers and people of this little, and almost last worldly comfort, an act was passed, which required every person in holy orders, who had not complied with the act of uniformity, to bind himself by oath to passive obedience, and to protest that he would never seek to make any alteration in the government of Church and State. Certainly, the first duty that well organized bodies owe to themselves, is preservation; and peculiar positions of society may lead men to seek or to sanction legislative enactments, which in other cases they would resist. (though some one says, what the writer puts in parenthesis, as he wishes to have no sting; "for some secret reason, the most prostitute admirers of these maxims generally claim an exemption in behalf of themselves.") When necessity requires these, and public good is the result, praise and not blame belongs to the firm friends of the "Supreme Law" for prompt and proper measures. But this is a case which requires great discernment and wisdom. If the spirit of party and worldly policy be substituted for righteous principle; men in power may be found fighting against God. And not only so; but, such are the changes to which human things are subject; they may by possibility find themselves by their own principles and enactments, in circumstances of great perplexity and danger. (See Quarterly Review, No. 50. pp. 297, 298.) The proof of this is found in the oath sought to be imposed by the "Oxford Act," namely, "I do swear that it is not lawful upon any pretence whatsoever," &c. to resist one branch of authority in a certain way; and in the steps, that were no doubt with great reluctance taken by the

framers, or friends of this oath when the plans of the Second James began to be plainly developed. The Nonconformists who refused thus to swear, were prohibited from acting as tutors and school-masters; they were not to be seen, unless on the road passing from place to place, within five miles of any corporation; or the place where they had been previously ministers. The violation of this law exposed the party to the penalty of forty pounds, and six months imprisonment. This severe enactment was designed to complete the triumph of the oppressor; and by it Bartholomew Westley was driven from his friends, as well as the Church. Forbidden by law, the Nonconformists of the south west of Dorset, stole away to the solitudes of Pinney, and there in a dell between rocks, like the covenanters elsewhere, they worshipped their God. A sacred spot, unknown and unvisited by few of Lyme and its vicinity, who delight in facts of distant times. This place has ever since been known as Whitechapel Rocks.*

The last record we have of Mr. Westley is thus given by Dr. Calamy, "He lived several years after he was legally silenced; but the death of his son, made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him." These were his circumstances in age. The vigour of his life had passed; though not the affection and tender heartedness of a father. But when the anticipated prop of his old years was gone. Then alone—dishonoured—an outcast—he bowed his head and died.†

The record of the labours, sufferings, and sorrows, of the learned, pious, and deeply-injured Nonconformists, is not only on high, but also among men. And, not for Sectarian purposes, (the writer would not pen one sentence, not even in any indirect way, to give pain to one worthy member of any religious body,) but as a beacon to future generations, long may it remain; living Christianity, though weak in its instruments, is mighty through God. Conscience has its claims, and truth its power, which no human arm can destroy, nor even long arrest. Never was counsel more turned to foolishness, nor purposes and anticipations defeated, than in the advice given to Charles, as to the then clergy, and the consequences thereof. Good men may be ejected, and the body may be killed; but Divine truth is imperishable; with new vigour it shall spring from what was designed to be its tomb, and immortally live. The severity of the persecution to which these good men were exposed, (as the Christian Observer states it in reference to one,) is not to be estimated by intolerant laws and popular virulence only, but by the gradation of a far nicer scale. To be a proverb and bye-word, to stand despised and alone, where they might naturally wish to be esteemed and loved; to be taunted, thwarted, and rebuked by former companions and friends; this is the refinement of moral persecution;—the reproach that breaks the heart. Bartholomew Westley was driven from Charmouth; yet the fruits of his ministry remained. About twenty-five years after the last mentioned date, the Noncon-

* Rapin's Hist. England, Vol. II. pp. 641—758., 762. Dr. Vaughan, Vol. II. pp. 341. British Critic, July 1823. Roberts' Hist. of Lyme.

† Dr. Calamy's Continuation, Vol. I. 429.

formists erected a chapel in the village, of which the Rev. John Brice, formerly of Magdalen College, Oxford, was the first minister. This clergyman had been curate to Mr. Thorne, of Weymouth, next the incumbent of Marshwood, Dorset; from which he was ejected, 1662. Mr. Brice, continued the minister of the chapel at Charmouth, unto the time of his decease, March 15, 1716. To the Christian kindness of the late Rev. Benjamin Jeanes, of Charmouth, when he was sick unto death, the writer is indebted for the following list of ministers, the successors of Mr. Brice :

The Reverend	Batten.
.....	Henderson.
.....	Seaward.
.....	Isaac Tozer, 1795.
.....	Miall, 1796.
.....	Crook, 1810.
The Reverend Benjamin Jeanes from 1812 to 1838.	

In the direct fruits of his ministry, the Rector of Charmouth is but little known ; but though ejected, dishonoured, and alone, hath not the Lord greatly " comforted Zion " by his descendants ? The grave, in some unknown spot, contains the dust of the silenced Mr. Westley ; but in the world is his name extinct ! To the glory only of Him, with whom all creatures are as nothing, and if there be no impropriety in the accommodated use of the following words to a creature, the reply is,

" Lift up thine eyes around, and see ;

All these are gathered together ; they come to Thee. (The Messiah.)

As I live saith Jehovah,

Surely thou shalt clothe thyself with them all, as with a rich dress ;

And bind them about thee, as a bride her jewels.

For thy waste, and thy desolate places,

And thy land laid in ruins :

Even now it shall be straightened with inhabitants ;

And they that devoured thee shall be removed far away.

The sons, of whom thou wast bereaved, shall yet say in thine ears :

This place is too straight for me ; make room for me, that I may dwell.

And thou shalt say in thine heart : Who hath begotten me these ?

I was bereav'd of my children, and solitary ;

An exile, and an outcast, who then hath nursed these up ?

Lo ! I was abandoned, and alone ; these then, where were they ?"

Bishop Lowth's, Isaiah xlix. 18.

" Unto God only, be all glory in the Church by Christ Jesus, throughout all ages, world without end." Amen.

JOHN WESTLEY, M. A.*

Vicar of Winterbourne-Whitechurch, Dorset, 1658—1662.

John Westley, M. A. the son of Bartholomew Westley, was born about the year 1636. In those days, the children of truly pious parents, received religious instruction with the same regularity that they received their daily food. Nothing was then thought worthy the name of education, which was not based on Christianity, and sanctified by the Word of God and prayer. Should the reader inquire in what this consisted, he ought to be directed to the works of the Puritans and Nonconformists for information, and not to the reports of their enemies. Take for example, the published Lives of Philip and Matthew Henry. From these we learn that family religion formed an essential part of their discipline; and that they made it a matter of conscience to instruct their children and dependants in their social, moral, and religious duties. It was also their practice to set apart particular days for prayer and humiliation, in seasons of calamity; and for thanksgiving on the reception of special benefits. In those, and subsequent times, the world has made them their scorn, as fanatics; but though derided as Enthusiasts, and for the uncourtly severity of their manners; yet, there are periods when those, by whom the Nonconformists have been reproached, would gladly say, 'May I finally be found with these good men.' In this way it was the happiness of John Westley to be instructed, and from early life to be dedicated to the service of God. And it was the solace and joy of his parents, that in this duty they had not laboured in vain. It would be injustice equally to the parents and to the son, to withhold from the reader the fruits of this education, as they are brought down to us by the valued diligence and care of Dr. Calamy. "It pleased God to incline this Mr. John Westley to remember his Creator in the days of his youth, and lay him under serious impressions in his tender years. He had a very humbling sense of sin, and a serious concern for his salvation, even while he was a school-boy. He began to keep a diary soon after God had begun to work upon him; and not only recorded the remarkable steps and turns of Providence that affected his outward man, but especially all the methods of the Spirit of Grace in his dealings, with his soul. What was the frame of his heart in his attendance on the several ordinances of the Gospel; how he found himself affected under the various methods of Divine Providence, whether merciful or afflictive. And this course he continued with little interruption to the end of his life." How great the worth of this journal, if it could now be found. In communication with Hutchins, the Dorset historian, a Mr. Bartlett, of Wareham, appears to have quoted from it, or at least to have been

* Thomas Edge, Esq. of Vincent Square, Westminster, possesses a very fine painting; on the back of which is written, "John Wesley, A. M. of New Inn Hall, Oxford, grandfather to the late celebrated Mr. J. Wesley, ejected for Nonconformity."

well acquainted with the circumstances of Mr. Westley's life, Are any such records in that family now ?*

At the proper age, John Westley was sent to Oxford, and became a student at New Inn Hall, that to the service of the sanctuary he might be presented in the best state of preparation. At this period, events had led to important changes in the religious establishment of the country. By the "Et Cætera" Oath, and other strong measures, it was thought this might be preserved. These, however, not only defeated their own purpose, but by re-action, led to the "solemn League and Covenant." "The Negative oath." "The agreement of the people;" and the Puritans to power; Episcopacy gave place to the Presbytery; the Liturgy to the directory; the modes of worship were different; and new persons were borne on to authority:—but the old spirit too much prevailed. The Divine right of Episcopacy, had passed to the Divine right of the Presbytery; and the Clergy who changed not with the times, and who could not conscientiously submit to rapid legislation, were exposed to much of suffering. The ascendant Clergy, "in rejecting the old regimen, were concerned that a *secular prelacy* should not be substituted in the room of the Ecclesiastical. The Commons, on the other hand, were equally vigilant to prevent any spiritual authority to succeed the past, which would perpetuate the same evils under a different name." This led the Parliament to convene the "Assembly of Divines"—to give their judgment on such questions, as the Lords and Commons might submit to their deliberation. The majority of this assembly, were the children of Oxford and Cambridge, who had filled distinguished situations within the pale of the Establishment; though in the period spoken of, they had become Presbyterians. There were a few Erastians, who derived their chief support from Lawyers, especially Selden and Whitelock. But the great controlling and modifying power, with which the Presbyterians had to contend, was found in the friends of a small body of returned exiles, who had embraced the principles of the Independents. These, for very important reasons, were placed in this arena of Theological warfare.†

It is most certain, that much of lamentable error and extravagance sprung up during the unnatural excitement of the day; especially among those who bore the name of Independents in the army. In the words of Mr. Baxter, "Visionaries and Antinomians sprang up, 'as the river Nilus breeds frogs, when one part moveth (saith Herodotus) before the other is made, and while it is yet but plain mud.'" The Gangræna of Edwards, a bitter writer, is sufficient proof of this. But these visionaries must not be supposed to represent, in consequence of their name, and their opposition to the ecclesiastical Government of the day, Dr. T. Goodwin, Burroughes, Nye, Phillips, Dury, Simpson, and afterwards John Goodwin, &c. These were men of very different principles and mental power. Dr. Lingard says, they were very few, and

* Wilson's Life of De Foe, Vol. I. p. 11. Dr. Calamy, Vol. I. p. 437. Hutchins' Dorset, Vol. I. p. 117.

† Dr. Vaughan Stuart Dyn. Vol. II. pp. 148—153.

could only compensate the paucity of their numbers, by the energy and talent of their leaders. They never exceeded a dozen in the "Assembly," but these were veteran disputants—eager, fearless, and persevering—whose attachment to their favorite doctrines had been rivetted by persecution and exile, and who had not escaped from the intolerance of one church, to submit tamely to the control of another. These, it is stated by Clarendon, were the more learned and rational; and though their congregations were not so great as those of the Presbyterians, yet they infected and were followed by the most substantial and wealthy citizens. To the labours and sufferings of these good men, the world is greatly indebted for more correct views of religious liberty, than had before prevailed. Nor in this honourable work should, what in derision is termed the "Long and Rump Parliament," be forgotten, which first abolished torture, The Penal Statutes, and allowed all who took the "Oath of Allegiance" to the State, to think and worship, as they thought the Gospel required."*

Mr. Westley, on his entrance, and continuance at Oxford, found Independents of great name, in the high places of that University. Dr. Thomas Goodwin, the president of Magdalen College, had from among the collegians, what was then termed "A gathered church," in which was found Stephen Charnock, Theophilus Gale, John Howe, &c.—men afterwards of great celebrity—Dr. John Owen also, who had lately been appointed Vice Chancellor of Oxford. He found the University in great disorder—set himself vigorously to correct these evils, and happily succeeded. Among the students he acted as a father: the vicious he discouraged and punished; but the modest, diligent, and worthy, he encouraged and rewarded. Among the latter was Mr. Westley. Dr. Calamy states, "during his stay at Oxford, he was taken notice of for his seriousness and diligence. He applied himself particularly to the study of the Oriental languages, in which he made no inconsiderable progress. Dr. Owen, who was at that time Vice Chancellor, had a great kindness for him, &c." Ingenuous, and right-hearted young men, become greatly attached to those who are pleased thus generously to notice, and kindly to patronize them. In this case, the young, diligent, and plastic student, was worthy his distinguished friend; and it is no matter of surprise, on this ground only, that on Church government, and perhaps on other subjects, he became a convert to his Patron, the Vice Chancellor.†

John Westley having honourably acquitted himself at Oxford, and taken his degree, is next found at Melcombe, or as the united towns are now known, at Weymouth. To Oxford he had taken the inestimable treasure of genuine piety: this he not only held fast, but also associated with it valuable accredited learning; and as proof of both his piety and wisdom, immediately on his return to Dorset, he is found in the closest connexion with the Christian Church. His collegiate

* Baxter's Life and Times. Lingard, X. 274. Jackson's Life of John Goodwin, p. 102.

† Life of John Howe, by Dr. Calamy, p. 4. Orme's Life of Dr. Owen, p. 127.

education had not led to vanity, nor to suppose himself too great, or too learned to be, what was his best, his ennobling distinction; namely, a humble Christian. Duty, as he apprehended it, led him not to the most honoured, but the "gathered Church," at Weymouth. He thus avoided the snares of the world, so dangerous to the young; and took the best means in communion with the wise and the good, to learn those lessons of self-dis-trust, and attain that degree of piety, for which nothing can be an equivalent in a Christian minister. Awaiting the voice of heaven, to this important work he was in due time called; first, occasionally among his own people, at Radipole also, which is two miles distant from Weymouth; and among the seamen along shore. These labours were not only approved, by judicious Christians and able ministers; but they were also attended with success, in the apparent conversion of souls. At length he was fully dedicated to the Christian ministry: his own Church, by fasting and prayer, recommended him to the proper ecclesiastical authorities: when examined and approved by these, he was appointed by the Trustees in May, 1658, to the vicarage of Winterbourne-Whitchurch, in Dorsetshire. The following is copied from the ecclesiastical records of this parish:

"WINTERBOURNE-WHITCHURCH.

"Vicars.—Tobias Walton, 1603. John Westley, M. A. 1658; ejected, 1662. Edward Sutton, instituted, 1679."*

Winterbourne-Whitchurch, is on the Great Western Road, five miles from Blandford, towards Dorchester. To the traveller going westward, the church is the most conspicuous object, as he descends to the village; but coming from the west, it is hid, until he ascends the hill on the eastern extremity. This Whitchurch is distinguished by the Winterbourne, which is a winter torrent, but a summer brook, and runs across the village. In the west of Dorset, is another Whitchurch, but which is correctly Whitchurch Canonicorum. The income of Mr. Westley's vicarage was not above £30 per annum; and it is not known that Turnwood, an adjoining village, where he occasionally preached, afforded him any thing additional. When appointed to his living, he was promised an augmentation of £100 per year; but the great and rapid political changes of his day, prevented this from ever coming to his hands.

Being settled, and providence apparently directing his way, he was soon suitably married. The wife of his youth, and who long survived him as his "desolate widow," would not be otherwise known to posterity, than the niece of Dr. Thomas Fuller, but by the following letter from the late Rev. John Wesley, to his brother Charles. The date is London, January 15, 1768; and it states, "So far as I can learn, such a thing has scarce been for these thousand years before, as a son, father, grandfather, *atavus*, *tritavus*, preaching the Gospel, nay, and the

* John Westley's Diary, Calamy, Vol. I. pp. 437, 432. Hutchins, Vol. 1. p. 117.

genuine Gospel in a line. You know, Mr. White, sometime Chairman of the Assembly of Divines," was my grandmother's father." By this letter, so happily preserved, we may learn the estimation in which Mr. Westley was held by his connexion with ministers, certainly among the most distinguished in the West of England. In the days of John Westley, there were two very celebrated men, whose name was John White. The one, the Assessor in the Assembly of Divines; and better known as the Patriarch of Dorchester: the other, whom Clarendon designates "a grave lawyer," was the Member for Southwark, 1640; and Chairman of the Committee to which the petitions against some of the clergy were referred. Unless there is some mistake, the Wesleys are descended from both these John Whites. In the "Complete History of the Most Remarkable Providences," printed by John Dunton, 1697, chap. cxlvii. p. 157, this statement may be found: "The following Epitaph was written on the Tomb-stone of John White, Esq. Member of the House of Commons, 1640; and father to Dr. Annesley's Wife, lately deceased:

Here lies a *John*, a burning shining light,
Whose name, life, actions, all alike were WHITE."*

Mrs. John Westley of Whitchurch, was the niece of Dr. Fuller. This well-known clergyman and writer, was the son of the Rev. Thomas Fuller, Rector of Aldwinckle, in the County of Northampton. Thomas, the son, was born 1608; and at the proper time became member of Queen's College, Oxford. Dr. Davenant, Bishop of Salisbury, was his mother's brother; from whom, in 1634, young Fuller obtained the living of Broadwindsor, in Dorset. In 1635, Dr. Fuller married "a virtuous young gentlewoman" of *that country*, who died 1641. As Mrs. Westley was his neice; and Mr. White, of the Assembly of Divines, was her father; the probability is, as Mrs. Fuller was a young gentlewoman of that vicinity, that she was the sister of Mrs. John White, of Dorchester.†

From Fuller the uncle, we pass to a nearer relative. The letter just noticed, states, "You know Mr. White, some time Chairman of the Assembly of Divines, was my grandmother's father." John White, long known, and greatly revered as the "Patriarch of Dorchester," was the son of John White, of Stanton St. John, Oxfordshire, where his father held property belonging to New College. John, the younger, was born the end of December, 1574. Educated in Grammar learning, in Wykeham's School, Winchester. Became a student at Oxford; and in 1595, fellow of New College. About 1605, he left for Dorchester, being appointed Rector of Trinity Church, in that town; and where he laboured with exemplary diligence and usefulness, nearly forty years. In 1643, John White, was not only called by the Parliament to the Westminster Assembly of Divines, but also with Dr. Cornelius Burgess, his brother-in-law, appointed Assessor. By the Parliament it was

* Wesley's Works, last Edition, Vol. XII. p. 125.

† Life of Dr. Fuller, Worthies, p. 13. Hutchins', Dorset, Vol. I. p. 609.

ordered, that whenever Dr. Twisse, the Prolocutor, was by any means prevented from taking his place, that one of the Assessors should fill it as Chairman. In this assembly, John White, was regarded as one of the most learned and moderate of its members; and he had the rectory of Lambeth bestowed on him. But when the times became less violent, he left London for Dorchester, that he might end his days among the people where he was equally beloved and honoured. In the West, it is said, his influence was so great, that more respect was tendered to him, than to his diocesan. In 1647, he was chosen warden of New College, Oxford; but he declined the honour. He married a sister of Dr. Burgess, the great nonconformist. Bartholomew Westley's rectory was about twenty miles west of Dorchester. To the Grammar-school in this last-mentioned town, very likely John Westley was sent, as Samuel, his son was afterwards; and thus he became known to the Rector of Trinity. John White died suddenly at Dorchester, the 21st of July, 1648, and was buried there, in the porch of St. Peter's Church.*

The wife of John White was a sister of Dr. Cornelius Burgess. The Burgess family was from Batcombe. Cornelius was sent to Oxford, about 1611. He was first found at Wadham, next at Lincoln College. When he took orders, the vicarage of Watford, Herts, was given to him; as shown by the following extract:

“WATFORD.

“Vicars.—Cornelius Burgess, M. A. Instituted 21st December, 1618, &c.”

Dr. Burgess was appointed chaplain to King Charles the first; next, one of the Assessors in the Assembly of Divines, and filled a very prominent situation in those days. He was frequently selected to preach before the Parliament; chosen Moderator in circumstances of difficulty; and headed the London Ministers in a protestation against the trial of the King. Dr. Burgess is said to have had as much influence at Court, as an Archbishop of Canterbury. At the restoration, he was ejected from St. Andrew's, in the city of Wells. Having employed all his money in the purchase of Church property; the change of times reduced him to absolute poverty. Wood has some most ungenerous reflections on the affliction by which Dr. Burgess was brought to death. He died at Watford, June 1665.†

From these names it is not too much to infer the reputation and worth of the young Vicar of Whitchurch; but the time speedily came when they could be of no advantage to him. Some four months after Mr. Westley obtained his vicarage, Cromwell fell. Richard, who succeeded him in the Protectorate, had neither the love of power, the energy, nor the decision of character, which distinguished his father, and

* Hutchins', Vol. II. p. 5. Fuller's Worthies, Ed. 1811. Vol. II. p. 233. Wood's Ath. Ox, Vol. III. p. 236.

† Clutterbuck's Hist. Herts. Vol. I. p. 256. Wood's Ath. Ox. Vol. III. p. 681. Fasti, Vol. II. pp. 381, 433. Neal, Vol. III. p. 146. Calamy, Vol. II. p. 736.

the military directed, or precipitated the nation. The sceptre, powerless in the hands of the Protector, fell after the dissolution of the parliament, to the Rump, and the Committee of Safety. Monk quickly put an end to this state of things; the 21st. Feb. 1660, those persons were restored to the Parliament, who had been ejected before the trial of the late king; the 16th of March, this Parliament dissolved itself; the Convention-parliament met, April 25th, and the Second Charles was hailed as the lawful Sovereign. In consequence of these changes, Mr. Westley never obtained his promised augmentation, and he was obliged to set up a school for the support of his family. His friends, whatever their previous ability, were rapidly becoming powerless. Dr. Fuller might possibly have served his niece and her husband; but in 1661 death took him away. When Dr. Calamy wrote, and described Mrs. Westley as the niece of Dr. Fuller, the latter was in high repute. But the name of John White, and Dr. Burgess had sunk; thick dark clouds had obscured their worth; and to have spoken of John Westley as the son of John White, and the nephew of Dr. Burgess, would have been no honour.

This sketch has little to do with references to these times, and historical notices; but as they are necessary to explain the position, and connect the biographical fragments of the Westleys. In the Convention Parliament there were some who had misgivings, as to events which awaited them and their ministers. In prospect of these, a committee met on Ecclesiastical affairs, before the king's return. The following entries in the Journals of Parliament, copied by a writer in the Quarterly Review, No. 124, appear plainly to attest this fact: "9th May, 1660.—Mr. John Stephens, reports a bill for establishing ministers settled in Ecclesiastical livings, which was read a first time. And again,—“16th May 1660.—A bill for continuing of ministers in their parsonages, and Ecclesiastical livings, was read a second time, and committed to the same committee.” (May 29th, the king came to Whitehall, and on June 1st, the Convention was changed to a parliament.) The above bill, or another for the settlement of Religion was submitted to a grand committee, which met twice in July, but to no purpose. The committee adjourned to the 23d of October, and then referred the matter to the king, and a select number of Divines. It was hoped that some accommodation might be made by mutual concession: but it soon became apparent that men in power had other objects in view, for the accomplishment of which a new parliament was called. The ejection of worthy clergymen, and other indications, led the Presbyterians to prepare for sufferings. A system of espionage was largely established. Such persons as would be thus employed were sent into the congregations, to report to the men in power, whatever they might misunderstand, or misconstrue. If a minister lamented the degeneracy of the times, and expressed his concern for the Ark of God; he was speedily reported to some magistrate as an enemy to the king and government. By such means many of the excellent men of that day were betrayed, traduced, and sent to prison. In proof of this, it will be sufficient to refer to the imprisonment of the learned, pious, and prudent John Howe, and the young Vicar of Whitchurch. By Hutchins, on the

authority of an original paper, then in the possession of Mr. Bartlett, of Wareham, we learn that John Westley was among the early sufferers, and that by an order of the privy council, dated July 24th, 1661, he was ordered to be discharged, on taking the oath of supremacy and allegiance. Very likely his imprisonment had been for some time, as more than twelve months had elapsed since the restoration, to the order above noticed. To this Mr. Westley no doubt refers, in his conference with the Bishop of Bristol, who told him that by the oath of these agents, he had been reported as a suspicious and dangerous person. With as much conscious integrity as dignity, he replied, "If it be enough to accuse, who then shall be innocent; there were no oaths given or taken; the matters laid against me are either invented or mistaken, and gentlemen, by others misinformed proceeded with heat against me. Whatever imprudencies I have committed in matters civil, I have suffered for them."*

By Bishop Ironside, Mr. Westley was assured "that he would not meddle with him, and with "farewell good Mr. Westley," the conference was kindly concluded. There is no evidence that this Prelate ever regarded him in any other aspect, than "good Mr. Westley." How rapid and strange are the changes and events of life! About 1661, the Vicar of Whitchurch stood before Bishop Ironside as an accused person, and was treated with Christian courtesy. The Ironsides were a Dorset family; and the writer well remembers when first stationed in Weymouth, his having visited a collateral branch, if not a direct descendant from the Bishop of Bristol, to take to her some small means of comfort from the people, raised up by the grandson of the very person, who stood reproached before her dignified relative. So strangely do the circumstances of families change in a century and a half. A good report of the Bishop, had been conveyed to Mr. Westley by his cousin Pitfield; and to the character of the accused, Mr. Glisson, Sir Francis Fulford and others, were willing to give honourable testimony, in opposition to Sir Gerard Napper, Freke, and Tregonnel; or those who had become accusers of Mr. Westley to them. The three last mentioned persons, were zealous partizans in support of the new order of things. From the valuable collection of pamphlets in the British Museum, Vol. 284, the following extract will prove, that in other days, one at least of these persons had needed and obtained mercy. "Munday, Nov. 2, 1646, special pardon sealed by the Right Honourable, the Speakers of both houses of parliament, for John Tregonnel, of Anderson, in the county of Dorset, Esq. and Thomas Tregonnel of Abbot's court, in the county of Dorset, Esq." Sir Francis Fulford, the friend of Mr. Westley, resided in his parish, and from knowing his public and more private character, was, as his hearer and neighbour, best able to estimate his worth. Frances Glisson, M. D. was a native of Rampisham, Dorset, and is honourably spoken of as a man of science and letters. Alice, the wife of Bishop Ironside, was a member of the Glisson family, and therefore Mr. Westley's appeal to her relative. The

*Rapin, Vol. II. p. 629. Neal, Vol. III. pp. 66, 202. Hutchins' Dorset, Vol. II. p. 117. Dr. Calamy's Continuation.

cousin Pitfield spoken of, held lands near Beaminster, in Dorset, and the only sister of the Bishop, was his neighbour. These places are all in the vicinity of Steepleton and Abbas-Winterbourne, where Bishop Ironside had been Rector before his elevation to the See of Bristol. These facts, in connexion with Broadwindsor, the residence of Dr. Fuller; his niece also, the lady whom John Westley married; and John White of Dorchester, all point to the western parts of Dorsetshire, where Mr. Westley was best known, and where his father held livings, as the place of John Westley's birth, youthful days, and early, as well as lasting friends.*

But though unmolested by the Bishop, there were other persons of figure in the neighbourhood, as the Tregonnells, Freke, &c. whose residence was within some two or three miles of Whitchurch, who were too much Mr. Westley's enemies to permit him quietly to continue in his parish, till ejected by the act of uniformity. Reference has been already made to his first imprisonment and discharge. In the beginning of 1662, he was again seized, one Lord's day morning, as he was leaving the Church, taken immediately to Blandford and committed to prison. But after he had been some time confined, Sir Gerard Napper, who, as Dr. Calamy reports, was the most furious of all his enemies, and the most forward in committing him, broke his collar-bone, and was so softened by this sad disaster, that he sent to some persons to bail Mr. Westley, and told them that if they would not, he would do it himself. Thus was he set at liberty, but bound to appear at the assizes, where he was treated much better than he expected. In his diary he has recorded the mercy of God to him in these events: in raising up several friends to *own him*, in inclining a solicitor to undertake his cause, in restraining the wrath of man; so that even the judge, though a very choleric man, spake not an angry word. The sum of the proceedings at the assizes, as well as his conference with the Bishop of Bristol, may be found as copied from Mr. Westley's diary, in the frequently referred to, and valuable work of Dr. Calamy. †

The time had now arrived when the tide that had so strongly set in, began to carry before it, whatever bore the hateful name of Puritanism. Every thing that could be pressed into this service, was put in requisition. To make some of the best men of the land abhorrent, the pulpit was frequently employed; to burlesque whatever was devout, the stage gave its help; to caricature, and cause religion to appear ridiculous, unhallowed wit in verse was gladly accepted. The Court lent its aid to roll profanity and pollution to the extremities of the land; and the nation that had but just before been wild in the pursuit of what was termed liberty, now ran more rapidly in the opposite extreme. A few who were among the most wise and moderate, as the Earl of Southampton, and Judge Hale; were of opinion, that nothing would so much conduce to settle the nation, and quiet the minds of the people, as an act of toleration, in addition to that of indemnity. The Presbyterians

* Hutchins' Hist. of Dorset, passim.

† Dr. Calamy's Continuation, Vol. I. pp. 437, 451.

did not differ from the Church of England in doctrine ; they were equally the friends of a regular Ecclesiastical Establishment ; and it was supposed by moderate men, that they might be reconciled to Episcopacy, by some partial concessions in respect to forms ; and the two predominant bodies become united in the support of the Government. Mr. Hale (afterwards Sir Matthew, and Judge,) introduced a bill to convert the king's declaration from Breda into a law. But to such lenient propositions, Clarendon declared his decided opposition ; the proposer of this measure, was quickly removed from the House of Commons, to the bench in the Exchequer. The act of Uniformity was framed and passed, received the royal assent, May 1662, and was to be put in execution the 24th of the following August. By this act, those that would not submit to re-ordination, perjure themselves by violating oaths which they had most solemnly taken—consent to political opinions which they had abjured, and swear that the book of common prayer contains nothing contrary to the word of God :—all that could not conscientiously meet these demands, without any fifths to fall back on, as the sequestered clergy had, were to be cast with their families on the mercy of Divine Providence, and the world. Bartholomew-day was chosen, because then the tithes for the year became due ! so that not only ejection, but immediate want as well, tested the principles of many among these most excellent men.*

Mr. Westley on the 17th of August, 1662, delivered his farewell Sermon at Whitchurch, from Acts xx. 32, to a weeping auditory ; and in the Church his voice was heard no more. Oct. 26th, the place was by an apparitor declared vacant, and an order was given to sequester the profits : but his people had given him all these. On the 22nd of the following February, he sought an abode for himself and family at Weymouth, where he was well known, and in other days had been deservedly honoured. But the hand of oppression followed him, he was refused a place of rest, and as a person unworthy of a home therein, he was driven from the town. How the Mayor and Corporation had been fashioned by late events, to accomplish this, is noticed in the "Fathers of the Wesley family ;" where copies of communication from Government, Acts of Committees, &c. are copied by the writer, from the Borough Records, which had never seen the light before. Mr. Westley previously to his removal from Whitchurch, gave notice to the Mayor of Weymouth, as to his intention ; and on the day above mentioned came to the town.†

The Corporation immediately made an order against his settlement there ; imposed a find of £20 on his landlady for receiving him, and five shillings a week on himself to be levied by distress. Mr. Westley waited on the Mayor, and some other persons, pleaded his having lived in the town before, and offered to give the security they required ; but to no avail, as on March 11th, another order was drawn up, for

* Rapin, Vol. II. pp. 633—641. Macdiarmid's Lives of British Statesmen, II. pp. 358—363. Dr. Vaughan, Vol. II. pp. 320—323.

† Rapin, Vol. II. p. 632.

putting the former in execution. These statements are given by Dr. Calamy from Mr. Westley's diary; and they are borne out by the fact that the Borough records do not mention any meeting of the Corporation in that year before:

"17 february, 1663,"

When some "John" was bound to keep the peace of the Borough. The next was "Mr. Maior Yardley, and Mr. Bailiff Clatworthy; 24, febr. 1663. and the third "Mr. Maior Yardley, 1 Martii. 1663.

when an entry was made in reference to some "John" in Latin, and singularly abbreviated, in connexion with which, the following words with some distinctness appear "quod Johes ad xx. pace com. Dorstt." Soon after there is a charge against some widow, "quia non negavit virum intr. domum suam," because she had not refused admittance to some unnamed man into her house. In the next year "at a Hall held on ffryday, the xxvi. of August, 1664, the ffyne set on Joan Baily, Widow in Weymouth of xx£ by a comon nusante by her, is reduced to three pounds ffyre." To what these entries positively refer, the writer makes no pretensions to know. The dates are given to prove the accuracy of Mr. Westley's diary; he gave notice to the Mayor of his purpose to make Weymouth his home. Five days before his arrival, the Corporation met, the first time in that year. Two days after his arrival, it met the second time; and instead of March 11th, as in Dr. Calamy, in the Borough records it is "1 Martii, Mr. Maior Yardley" met the Corporation the third time in the year; when the above cases were considered.

By this harsh treatment, Mr. Westley was driven from Weymouth, and sought shelter as it could be found at Bridgewater, Ilminster, and Taunton. His case was greatly commiserated, and the God of the oppressed, disposed many to become his friends, who were very kind to him and his numerous family. In May, 1663, some benevolent Gentleman, whose name the Writer would gladly recover and hand to posterity, but cannot, the proprietor of a very good house at Preston, three miles north-east from Weymouth, gave Mr. Westley liberty to make it his abode, without the payment of any rent. To this village he immediately retired; there as far as Dr. Calamy, Wood, and Hutchins are worthy of credit, Samuel, afterwards of Epworth was born; and in this retreat, the father and family found a refuge. From this period, though obliged to wander from it for a season by the five-mile act, and called by duty to Poole; yet Preston was his only *home*, and there he died.

The thankfulness, with which Mr. Westley retired to this village, as his earthly rest, is thus recorded in his diary. "1. That he who had forfeited all the mercies of life should have any habitation at all; and that, 2. When other precious saints were utterly destitute: and 3. That he should have such an house of abode, while others had only poor mean cottages." While thus adoringly thankful to the God of his mercies, he had much perplexity as to what was his direct duty in return, whether, as he was silenced at home, he should not go to

either Surinam or Maryland, and make known the Gospel of his merciful God there;—he at length resolved to remain at home, and take his lot in the land of his birth. The next question that perplexed him was, whether it was his duty to worship in that Establishment by which he had been ejected; this he also thought it his duty to do, that he might honour the word of God; public worship as the ordinance of God; and so far have communion with those who held the Head, and whose lives were unblameable. Though he resolved to remain at home, yet he could not think that he who is Head in all things to his Church, and from whom he had received the Ministry, required him to be entirely silent: Mr. Westley therefore preached occasionally to a few good people at Preston; at Weymouth, also, as he had opportunity; and he was at length called by a number of serious christians at Poole to become their pastor, to whom he sustained this relation, preached and administered the ordinances, as circumstances would allow him to the day of his death. Some of his nonconformist brethren in Dorset, did this openly, and at all hazards; but Mr. Westley thought it his duty to beware of men; that prudently he should preserve his liberty and his opportunity to minister in holy things as long as he could; and not by the openness of one meeting, to hazard the liberty of all meetings. Yet he was often disturbed, several times apprehended, and four times imprisoned at Poole and at Dorchester. From the Borough records of Weymouth, where Mr. Westley occasionally conducted worship; several copies of conviction “ffynes,” and imprisonments in the Town goal, for “holding conventicles in the house of Henry Saunders and Dorothy his wife,” in that Corporation, are now before the writer. Pepys says, August 1664; “I saw several poor creatures carried by constables, for being at a conventicle. They go like lambs, without any resistance. I would to God they would either conform, or be more wise, and not be caught!”

The Act of Conformity, 1662, deprived the Nonconformist Clergy of their preferments. The Conventicle Act, 1664, debarred them from public worship. And the five-mile Act drove them from their homes. The latter passed in 1665; and as this forced Bartholomew Westley to flee from Charmouth, which is but two miles from Lyme; so it would drive John Westley from Preston, which is but three miles from Weymouth. In the place of his concealment, March 1666, he thus questioned himself: “What doest thou here, at such a distance from church, wife, and children?” In his reply, he notes in his diary the oath, and the reasons why as an upright and conscientious man he could not take it. Some it appears had done so, in their own private sense. This he intimates he could not do, as in his opinion it would be but “juggling with God, the king, and conscience also.” The wording forbade all meetings for religious worship, all prayers and preaching in private; (private places,) and especially the “handling some truths of the gospel;” which he regarded, and especially in that day, of great importance. Rather than sin against his conscience, and perjure himself; he chose to become an exile, and to suffer. After being concealed some time, he ventured to return to his family; and as he could, to minister to his people. On this account he was apprehended and imprisoned; in

many straits and difficulties, yet Dr. Calamy adds, wonderfully supported and comforted, and many times very seasonably and surprisingly relieved and delivered. But at length, the removal of many eminent Christians to another world, who had been his intimate acquaintance and kind friends; the great decay of serious religion; and the increasing rage of its enemies; manifestly seized and sunk his spirits. And having filled up his part of what is behind of the affliction of Christ in his flesh, for his body's sake, which is the Church, and finished the work he could do, he was taken out of this vale of tears into the invisible world, "where the wicked cease from troubling, and the weary are at rest," when he had not been much longer an inhabitant here below, than his blessed Master, whom he served with his whole heart, according to the best of his light. "They that turn many to righteousness shall shine as the stars for ever and ever;" though not only their persons when living, but also their bodies when dead, may here meet with contempt as this good man's did, which the Vicar of Preston would not suffer to be buried in the church. An intolerant spirit, of which it is but justice to say, that no party was entirely free. This is abundantly attested by the conduct of *Cheyne*, at the affliction, death, and burial of *Chillingworth*.*

Thus fell the pious, the learned, the beloved, the persecuted John Westley of Whitchurch. The writer in his general admiration of the men of those times; has no sympathy with some principles which disgraced their leaders. In his abhorrence of certain acts which dishonoured the reign of the second Charles, he has no design covertly to attack the Episcopal Church of this Country. In its altered and renovated state, the writer greatly rejoices. He should regard it as the greatest proof of the abiding presence of God in his beloved country, if every pulpit in the land, was filled with such men as Baxter, Reynolds, Howe, Conant, Henry, and Westley. Nor in the contemplation of the Vicar of Whitchurch, as a man of principle, must he be withheld from adding,

"Servant of God, well done, well hast thou fought
The better fight!
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care
To stand approv'd in sight of God, though men
Judg'd thee perverse."

John Westley, whether regarded as a son; a pious, studious, and exemplary young man, the friend of men whose piety and learning have commanded the respect of the Christian world, and never more than at present: As a Christian Minister, Parent, and one who in the spirit of his Blessed Master, suffered

"The oppressor's wrong, the proud man's contumely;
The spurns,
That patient merit of the unworthy takes."

† Rapin, Vol. 2. p. 637. Dr. Calamy. Des Maizeaux's Life of Chillingworth, p. 335.

is deserving of a lasting memorial, in whatever is Wesleyan. True, he held his own opinions on Church Government. They were those of Education. He embraced them at Oxford. Whether we think them the best or not; at least it was no crime in young Westley to hold, what Goodwin, Owen, and John Howe, approved.

As to his fidelity to the then National Government; he had in common with the best men of the land, sworn allegiance thereunto; and very likely, all things considered, it might appear to him as the best that could then be established. But he revered the word of God, more than any mere human opinion. By this he had learnt that submission on christian principles to Government, is the duty of all Christians, and especially of all Christian Ministers, to the *Executive*, as far as a good conscience will enable them; but especially to the *Legislative*. "When the Parliament, (Mr. Westley, writes) decreed certain changes, I saw the pleasure of Providence to turn the order of things, and did quietly submit thereunto: I took the oath of allegiance, and have faithfully kept it." He was no anarchist!

His religious opinions were fixed; yet he was neither a violent Sectarian, nor a furious zealot. That he might honour the worship of God, and hold communion with the good, from whom in only minor matters he differed; he, like his fellow collegian, John Howe, was an occasional conformist. His principles were firm, they were tested by sufferings; but on matters of opinion, his charity was greater. His mind was not of that caste, which differs from others, for the mere sake of doing so; much less for the mere vaunt of liberty. In reference to this, a learned, pious, and conscientious Episcopalian sufferer, writes: "for pleasure, I profess my sense so far from doting on that popular idol, liberty; that I hardly think it possible for any kind of obedience to be more painful than an unrestrained liberty; were there not some bounds of Magistrate, of laws, of piety, of reason in the heart, every man would have a fool, they say—I add, a mad tyrant—to his master; that would multiply him more sorrows, than the briars and thorns did. *Adam*, when he was freed from the bliss at once and the restraint of Paradise, and was sure greater slave in the wilderness, than in the enclosure. Would but the Scripture permit me that kind of idolatry, the binding my faith and obedience to any one visible infallible judge or prince, were it the *Pope*, the *Mufti*, or the grand *Tartar*, might it be reconcileable with my creed, it would be certainly with my interests to get presently into that posture of obedience. I should learn so much of the barbarian ambassadors in *Appian*, which came on purpose to the Romans to negotiate for leave to be their servants. It would be my policy, if not my piety, and may now be my wish, though not my faith, that I might never have the trouble to deliberate, to dispute, to doubt, to choose (those so many profitless uneasinesses) but only the favour to receive commands, and the meekness to obey them. *"

The late division of the Weymouth circuit, has led the name of

* Dr. Hammond's Works. Fol. Ed. 1684, V. IV. p. 481.

Wesley to be again heard in that part of Dorset, where John Westley was best known, and greatly beloved. In the village of Whitechurch from which the Vicar was driven, the Wesleyans have a place of worship, and a small society. But who will arise and suitably befriend the county town, *Dorchester*.—The town of “Mr. White, sometime assessor of the Assembly of Divines.” The birth-place of his daughter, the late John Wesley’s great grandmother. Where his grandfather probably, his father certainly; received his Grammar learning. Who will suitably befriend Dorchester that a decent chapel may be erected there; monumental, in honour of Wesley and of White! At Preston, there has been a Wesleyan Chapel and Society for some time. To this the writer some few years since, was accustomed regularly to go; and in truth he may add, seldom without holding sorrowful communion with one, who has thus become cradled in the warmest sympathies and affections of his heart. In this, and that house; lonely dell; retired spot, amid the rocks on the shore; he has seemed to behold, converse and sympathise with, the man whose spirit was crushed; the Christian hunted to obscurity; the minister, whose lamp though lighted in the skies, was wickedly quenched by the rampant spirit of persecution:—he has then gone to the Church-yard to seek his grave;—but no stone tells where he sleeps! May British Christians be devoutly thankful to God for better days; and may they long, long continue. May Christian and moderate men rule in the state, and in our Churches; and may honour and deference be ever cheerfully tendered to whom they are due. “There is no portion of history in which it so much behoves an Englishman to be thoroughly versed, as in that of Cromwell’s age.*

Mr. Westley has long been at rest. He hears not the voice of the slanderer; nor feels the rod of the oppressor. His piety and worth, as reported by the fragments which have come down to us, should live while Christianity continues in the land. Small and feeble is the tribute, which the writer can render to the memory of the youthful Christian; the useful minister; the vicar torn from his weeping flock; the husband and father driven from his beloved family; immured in a jail; the man who by sorrow was early brought to death, to leave a widow and babes poor and desolate (his aged Father also, who by his fall came speedily with sorrow to the grave)—to the servant of his once rejected Lord, to whom the space of a few poor feet of earth was denied in the Church; as if *his* remains would desecrate the sacred place;—to the memory of this sometime forgotten, deeply injured, exemplary Christian sufferer;—the writer willingly offers, the small—the best tribute that he can give.—

“THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE.”

WILLIAM BEAL.

SAMUEL WESLEY, OF EPWORTH.

"Samuel Westley, son of John Westley of Whitchurch in Dorsetshire; was born at Preston, a village three miles from Weymouth, in that county. He was educated in grammar learning in the free School in Dorchester, under Mr. Henry Dolling, to whom he dedicated his 'Maggotts.' From this School he was first sent to the Academy of Edward Veal, B.D. of Stepney; and next to that of Charles Morton, M.A. at Newington Green. From this place he went to Oxford, and became a servitor in Exeter College, the beginning of Michaelmas term 1684, when 18 years of age. He died 1735, aged sixty nine years."

Wood's Athen. Ox. by Bliss Vol. II. p. 963. Vol. IV. p. 503.

Dr. Calamy's Historical Account, Ed. 1831. Vol. I. p. 459.

Hutchins' History of Dorset. 2nd Ed. Vol. I. p. 117.

Southey's Life of Wesley. Vol. I. p. 7.

Mr. Samuel Wesley, thus began the dedication of the book above mentioned. "To the honoured Mr. H. D——, head Master of the free School in D——, in the county of D——."

Maggotts, Ed. 1685.

"Mr. Wesley was educated among the Dissenters, under the care of Mr. Veal, and Mr. Morton."—Palmer's reply to Mr. Wesley.

"You who take so much interest in the history of the Wesleys, may be gratified by knowing that I have obtained the following notices of Samuel from Cambridge.

Incorporatus 1694.

Sam. Westley, A. B. Coll. Exon. Ox.

Samuel Westley, A.M. Coll. C. C. Camb. 1694.

Robert Southey."

EDWARD VEAL, B.D.

Was first of Christchurch Oxford, and afterwards senior Fellow of Trinity College, Dublin. The change of times deprived him of his Fellowship, and he returned to England. By Sir Edward Waller, of Middlesex, he was selected to be his chaplain. Mr. Veal having acquired celebrity at the University as a Tutor, became the head of a Dissenting Academy at Wapping, and trained up some very excellent and respectable Ministers. In the "Morning Exercises"—the supplement thereunto—and those against popery—the following are Mr. Veal's Sermons: "The spiritual knowledge that ought to be sought for by those who desire to be saved." "The meritoriousness of good works in Believers." "The experiencing it ourselves, and evidencing it to others, that serious godliness is more than a fancy." And on the "Danger of a Death-bed Repentance." He also published "Concio ad Clerum," two Vols. of Sermons. A Funeral Sermon for Dr. Jeremy Butt. And in association with Richard Adams, wrote the preface to "Charnock's Works." Mr. Veal, died, June 6, 1708, aged 76.

Baxter's Life and Times, Vol. I. p. 57. Ed. 1713.

Dr. Calamy's Continuation, Vol. I. p. 85. Ed. 1727.

CHARLES MORTON. M.A.

"Among those who became nonconformists that received their education at Oxford, while Dr. Owen, was vice-chancellor, was John Wesley, who was ejected from Whitchurch, in Dorsetshire; Charles Morton, afterwards a celebrated dissenting tutor at Newington Green, &c." Orme's Life of Owen, pp. 141, 142.

At Mr. Morton's "were produced of ministers, Mr. Timothy Cruso, Mr. Hannot, of Yarmouth, Mr. Nathaniel Taylor, Mr. Owen, Mr. Obadiah Marriott, Mr. John Shower, and several others; and of another kind, *poets*, Samuel Wesley, Daniel De Foe," &c.

Wilson's Life of De Foe, Vol. I. pp. 22, 27.

The biography of Samuel Wesley, of Epworth, is not yet so perfect as it may be; at least in reference to places, events, and dates. 1st. As to the place and year of his birth, Dr. Clarke's Works, Vol. I. p. 88. Vol. II. p. 2. Vol. I. pp. 59, 63. "Advertisement" Vol. II. 2nd. The period when he entered at Oxford, Vol. I. pp. 4, 72, 175. 3rd. The year of his marriage, Vol. I. pp. 107, 237. Vol. II. 2, 136. 4th. Age at his death, Vol. I. pp. 88, 344, 350.

MATTHEW WESLEY.

John Wesley, of Whitchurch, is said by Dr. Calamy to have had a numerous family; but with the exception of Samuel and Matthew, of these, the present age knows nothing. Of Matthew, very little is known; in the Wesley Family, by Dr. Clarke, that little is brought together. He is supposed to have died in the year 1737. In the Gentleman's Magazine for June, in that year, are verses on his death, by a writer whose signature is "*Sylvius*," which may be found in the Wesley Family, p. 57. But in the same Magazine for April, 1737, p. 248, Sylvius, appears to speak of Mr. Wesley, *as living*. Is there reason to suppose that Mr. M. Wesley died between the months of April and June in that year?

The works of John White, of Dorchester, "sometime Chairman (assessor) of the assembly of Divines," the late John Wesley's, "Grandmother's Father"—(Wesley's Works, Vol. XII. p. 125) are

1. "Ten Vows to the Parishioners of Dorchester." 1628.
2. "Directions for the profitable reading of the Scriptures."
3. "Sermons."
4. "On the Sabbath."
5. "The way to the Tree of Life, or the directory to Perfection." 1647.
6. "Commentary on the three first chapters of Genesis, with large observations on the same." 1656.

Wood's Ath. Ox. by Bliss, Vol. III. p. 236.

